THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek: he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."—ISAIAH 61: 1, 2.

No. 3, Vol. LXV. Thursday, January 15, 1903. Price One Penny.

A LETTER FROM THE FIRST PRESIDENCY.

[The following letter recently received by President Lyman contains so much information that will be of interest to the Saints in Europe that it is herewith presented for their perusal].

December 22, 1902.

PRESIDENT FRANCIS M. LYMAN,

Dear brother:

We owe you acknowledgments of the receipt of two letters, the one addressed to ourselves, the other to Brother George Reynolds, the latter containing several enclosures regarding matters in the European mission.

A general idea of the progress of events at home you get through the *Deseret News*, the *Era*, the *Juvenile Instructor* and other local publications, so we will not touch on that which is already public, but will refer to some items connected with matters in which you are interested that are not so widely published.

First we shall speak of our Church schools: The educational interests of the Church are becoming more and more important, and the influence of our schools is extending, not only among our own people, but their value is beginning to be recognized among educators not of our faith. In almost every Church college or academy there is an increased attendance this year, and they are more thoroughly equipped than ever before for their work. The authorities of the different stakes recognize the value of Church schools in

their midst, and in several stakes we have been compelled to repress a desire on their part to establish academies, for the reason that we are not in a posi- to render more financial aid for educational purposes than we are doing at present. The Church appropriation to the various schools for the current year will nearly, if not quite, reach the $100,000 mark, and our present financial condition will not justify us in going beyond that. But, despite the heavy expense the Church school system is to the Church, we feel greatly encouraged by the knowledge that it is bearing such excellent fruit. Our missionary classes are more numerous and more largely attended than in former years, and we receive favorable reports from nearly all of them—the grade of the students is in most cases higher. This is one feature of our educational work that we have every reason to believe will be potential for good.

The demand for more laborers in the various fields does not decrease. There is scarcely a mission where the president is not urging that more men be sent, or complaining that so few come. Our last company for 1902 have now taken their departure; and our records show that during the year 839 Elders have left. Of these 304 have gone to Europe, 5 to Mexico, 45 to the islands of the Pacific (including Japan), one each to Hindostan and San Salvador, and 483 have remained in the United States. To this must be added 27 lady missionaries, making in all 866. The above figures do not include visiting missionaries or those that go from home for educational purposes.

Reports concerning the Sunday schools of the Church indicate that these organizations are progressing favorably, and that they are advancing satisfactorily. The special efforts made by the brethren of the Deseret Sunday School Union Board in the matter of teaching the payment of tithes and keeping the Word of Wisdom are bearing good fruit, and the reports show a gratifying increase in the number of officers and pupils who observe both these requirements of heaven. New schools are being organized wherever practicable, and special efforts have been made this year to carry the work into obscure places and mining towns where there were previously no Church organizations. The year 1903 will witness a new departure. A system of "outline plans" has been adopted for all the Sunday schools of the Church, covering a period of four years in each department, and as there are four departments there will practically be a systematic line of study for sixteen years. It is felt that this system will unify and strengthen the schools, and be the cause of greater efficiency among the teachers. Altogether this work is in a gratifying condition, and the Saints are realizing more fully the value of the organization as an aid in the study of the Gospel.

As an aid to the Sunday school cause the *Juvenile Instructor* is making good headway, and since its acquisition by the Deseret Sunday School Union the subscription list has been increased from six thousand to about nine thousand four hundred. We are taking a personal interest in this valuable little paper, and expect the circulation will grow to more than ten thousand during the coming year.

Our religion classes are doing very well in many of the stakes, especially where the stake presidencies are lending their aid to the superintendents and instructors. In quite a number of wards the Bishoprics have not yet become

converted to the work, consequently they, with some of the parents, make it difficult for the workers, and their children are the losers. But some, through the conversion of the presidents of stakes, are of late showing more energy, so we look for better results. To get at more active field work, Elder Louis A. Kelsh was, on the thirteenth of October, called to be a member of the Board of Directors and appointed as a field worker to carry the religion class interests to the several wards who were behind. He has attended a few conferences, mostly with Elder Matthias F. Cowley, but he is now engaged with Brother William A. Morton (a brother who has had some experience in the Granite stake) and they together are visiting the several wards in the Jordan and Granite stakes, so that Elder Kelsch may become more familiar with the detail work in all its parts, and thus be enabled, after the holidays, to take a tour of several stakes and conduct the work after the manner that Superintendent Karl G. Maeser used to do. The general superintendency and other members of the board will also make visits and back up the labors of these brethren.

We are pleased to be able to tell you that our own health is good, as is also that of the brethren generally. On Saturday last we visited Brother Brigham, and were much gratified to find him in so good a condition. There was a marked improvement with him in many respects, his spirits were good and the swelling somewhat reduced. Of course we cannot say whether this improvement will be permanent, but we trust it will be, and we feel much encouraged at the outlook.

You have our constant prayers for your personal welfare and for the success of the work under your charge, and we send you our best wishes and warm congratulations. We also wish you the compliments of the season, and with you all your associates.

May the Lord ever have you in His keeping, is the prayer of

Your brethren and fellow-laborers,

JOSEPH F. SMITH,
JOHN R. WINDER,
ANTHON H. LUND.

GROWTH OF CATHOLICISM.

THE phenomenal growth of the Catholic church, both in number and influence during the last decades, is one of the marvels of the age.

The fact is that at present, Protestant princes vie with one another in honoring the head of the Roman church, who was once looked upon as the representative, if not the embodiment of anti-christ.

Each year sees accessions to the ranks of the Roman church. The religious orders show a vitality and growth that are difficult to account for. Even Germany is flooded with these orders. Not since the days of the Reformation have they showed the strength they evince now.

The Catholics control legislatures and make laws. In Germany, where Bismark fought his "kulturkampf" against clerical influence upon the affairs of the state, the Catholics now even shape to some extent the laws that govern the Protestant churches. It is asserted that the statesmen of Europe are

largely and in many cases completely influenced in their international politics by the views that may prevail in the Vatican; and what is more remarkable, that which the ambitious Innocent III. failed to attain, and that against which even Catholic princes and bishops have constantly protested, namely, to assigning of the position of judge on international difficulties to the Pope—this has been first voluntarily yielded to the Vatican by the leading Protestant powers of Europe, Prussia and Germany; the former of these having also been the first to recognize the Curia as a political power on equal footing with other powers by sending an ambassador to the Vatican.

It is but too evident that Protestantism is losing its influence. It has opened the way to a "criticism" that is no better than infidelity. Many have followed that course, but others are heading for Rome as the final refuge. Such is apparently the present situation.

The saying that reform never turns backward, does not seem to be verified. Temporarily, at least, there may be a backward movement. In the long run there will be advance, but at times there appears to be retrogression. The waves that beat against the shore rise and fall with rythmic regularity, but the tide itself is all the time advancing. It is thus in the world's history. Possibly a period of darkness such as that which prevailed before the reformation, will again mark the world's history, before the bursting forth in glory of the Millennial day of our Lord.—*Deseret News.*

THE LORD WILL PRESERVE.

President Canute Peterson, whose death was recorded a short time ago in the Star, had many experiences in preaching the Gospel. Besides many years of missionary labor, he presided until his death over a stake in Zion. The following is taken from his journal, and relates an instance of the blessing of the Lord to him in the days of his youth.

On December 1, 1853, I left Christiania for Frederikstad. While here, President Hogan desired me to take the Norwegian emigrants from Frederikstad to Copenhagen. I left about the middle of December with a company of nearly seventy Saints in Captain Thoreson's little vessel. On account of storms we were unable to reach Copenhagen by the direct route. We sailed up Icefjord until we reached Holmbeck, where we landed. We traveled to Roskilla by teams, and by train from there to Copenhagen. Here we were met by friends who accompanied us to a hall which had been obtained for the accommodation of the Saints during their stay there.

Now that the Saints were under the care of the brethren of Copenhagen, it was my duty to return to Christiania, my field of labor. The winter was very severe, and the harbor of Copenhagen was frozen out for miles, hindering all shipping and transportation from this port. The brethren, therefore, suggested my returning through Sweden. Having no money, I would have been obliged to walk the whole way, hundreds of miles through deep snow, in the bitterest winter weather. The thoughts of this journey made me feel very low-spirited indeed, and I went down to the hall where the Saints were staying to try to cheer up.

About nine o'clock, while I was enjoying myself, I felt a heavy hand strike

me on the shoulder from behind. On turning round, to my great astonishment, I saw that it was Captain Thoreson. "Why, Captain Thoreson, are you here!" I said, and taking him by the shoulder, I led him to a corner where we could talk. "What has brought you here?" I asked.

Noticing that I was worried and excited, he answered: "Oh, I see, I see, for nothing evil. I came for you; I want you to go back to Norway with me, and right away with the returning train to Roskilla. I have a cab outside now waiting for us."

I felt completely overjoyed, and very thankful to the Lord in having the way thus opened up before me, and hastened to bid the Saints and the brethren good-by.

When we were comfortably seated in the car, he told me what had happened, and why he had come for me.

"The next morning after you and your company had left me at Holmbeck," he said, "I was lying in my berth, and drawing the curtain aside, I looked out into the cabin: to my great astonishment, I saw a very fine looking man standing before me. He was dressed in white, and his clothes were of peculiar fashion. He called me by name and said: 'Go to Copenhagen and get my servant, Canute Peterson, and take him back with you to Norway.' He then disappeared.

"Coming on deck, my brother, the mate, noticing that I was nervous and pale asked what had happened. I told him what I had seen, and the command of my strange visitor.

"Pshaw! that was only a dream,' answered my brother. 'We have no time for that; if you go to Copenhagen, it means that we must remain here longer; we will get frozen in, and then we will have to stay here all winter, and lose more than we have made. No, we must hurry and buy up our cargo, and get out of this firth right away.'

"Well, we tried to buy up our cargo that day, but were unsuccessful. When I retired that night, I could not help wondering whether that person would again appear to me or not.

"The next morning when I awoke, it was broad daylight, and I hastened to dress myself. While sitting on the edge of the berth to put on my stockings, I looked up and there stood before me that same person. He raised his hand, and pointing to me said: 'Captain Thoreson, if you do not go to Copenhagen and get my servant, Canute Peterson, to go back with you to Norway, you will surely be wrecked and lose your life.' Then he vanished.

"I hastened on deck, and again related to my brother the strange circumstance.

"'Well,' said he, 'perhaps you had better go to Copenhagen and get Peterson.'

"Then it was agreed that he should load up the vessel as soon as possible. and sail out to open sea, and I was to go to Copenhagen to get you. On arriving in the city, I called at the Mormon office and was directed to the hall where you where spending the evening."

I marveled greatly at what the captain had related to me, and was exceedingly thankful for the kind hand-dealing of the Lord in thus providing me a way to reach my field of labor.

On reaching Holmbeck, we found that the vessel had sailed out to the open

sea, so the Captain got a carriage and we drove down to a hotel near the mouth of the firth, and obtained a boat and men to take us to the vessel. We found the mate in such excellent humor because of his unusually good luck that day in obtaining the produce he desired to take home to Norway.

We sailed on in sight of shore until nightfall. Next morning the wind was not so favorable, however, but still we could keep our course. In the afternoon we had to change our direction in order to pass a certain point, or *nase*. This brought us more against the wind and we were unable to pass the dangerous point. Now we tried to turn to go back, but the wind had slacked off, and the waves running very high, our vessel could not be turned against the wind as we desired. Then we had to turn the opposite way, which all the time brought us nearer and nearer the shore, and we soon found that we were in great danger of being dashed to pieces.

Realizing our extreme danger, I went down into the cabin and tried to offer up a word of prayer. I came up on deck and still our position was very perilous. After a few moments, I returned to pray again, and this time my prayer was answered.

When I came on deck, the Captain, being fully aware that I had been praying, said: "This time your prayer was heard, for see, the wind is coming from the shore."

A very favorable breeze now helped us to pass this dangerous point, and we sailed on toward our destination without further danger or delay.

When everything became pleasant the Captain said: "Now I can see where the danger was, and, I think, where my grave would have been, if I had disobeyed."

JEWISH IDEA OF MESSIAH.

Rabbi Vorsanger a few days ago held a lecture on the origin and development of the Messianic idea. It is interesting as showing what is the objection at present, among thoughtful Jews, to the acceptance of Jesus as the Messiah. The Rabbi, as quoted by the *San Francisco Chronicle*, said:

"The Messianic idea was born of the promise of God, made to Abraham and his seed, and of the ever present idea of the Jewish nation to free itself from the bondage of its more powerful neighbors. In the Messiah, the Jews expected a leader to political freedom as well as a deliverer from the servitude of sin.

"From the beginning of the nation the political significance of the Messiah was the paramount conscious idea of the house of Judah. But with the captivity of the Jews and their seventy years of serfdom to Babylon there was born a magnificent literature—the literature voiced, in the poetry of Isaiah and Micah, the spiritual idea of the Messiah. 'In those latter days," declared the prophet, should come the kingdom of God wherein dwelt righteousness. Then these two ideals united and became firm in the minds of the Jews; the political ideal of liberty and the spiritual ideal of a higher ethical life became one affluent stream and flowed through the days of the nation's captivity and distress, through their period of wandering as outcasts over the earth, and flows to-day as strongly as in those ancient times. But to unite these ideals in the personality of the Messiah, the Jews demanded that he must of necessity embody within himself every attribute of power. But more, even than that he must be a scion of the house of David. And though Jesus of Nazareth

fulfilled this last condition he destroyed the unity of the two ideals and declared Himself but the exponent of the spiritual ideal. Hence no Jew could accept Him, for without his restoration to the power and prosperity of his fathers through the Messiah promised him, the Jew cannot conceive the promise to Abraham fulfilled."

The Rabbi is mistaken in his statement that Jesus does not fulfill the double ideal of Messiah. Jesus as distinctly declared Himself the restorer of His people to power and prosperity, as He proclaimed the spiritual ideal. He was misunderstood by his contemporaries, and He is evidently misunderstood to-day. He came to become the King of all the earth, not through the means usually employed by conquerors, but by spiritual forces. If this fact is understood, there is no difficulty in accepting Him as the Messiah, fulfilling all the expectations founded upon the ancient sacred writings.—*Deseret News.*

NEWS OF THE GREAT WEST.

(*Condensed from our Utah Exchanges*).

The Utah Light and Power company at a meeting of the directors recently decided to expend $150,000 during the next two years in developing the gas system of Salt Lake City.

In March next Professor Stephens and at least two hundred and sixty-seven members of the Tabernacle choir will go for an excursion to California. It is expected that this will be the most successful tour the choir has yet made to that state.

The veterans of the Blackhawk Indian war, who carried on the successful struggle against the Indians in Utah during the years 1865-1867, are seeking to obtain compensation for their services by having a bill passed in Congress. The Government has never paid anything for their valiant fighting.

The Thirty-third ward of the Salt Lake stake was organized December 28, 1902 by dividing the Tenth ward of Salt Lake City. The new ecclesiastical division lies directly east of the Tenth ward and contains about four hundred or five hundred members. A new meeting house, costing about $5,000, will soon be erected.

Elders Hyrum Smith and Jonathan G. Kimball together with Mrs. Annie Hyde of the Relief Society and Mrs. Julia C. Brixen of the Young Ladies' Mutual Improvement association recently visited the stakes in Arizona and Mexico. They found the Saints contented and in good condition spiritually. The prospects in temporal matters are better than they have been in the past as the drouth has been broken.

Director Samuel Newhouse recently made his annual report at the shareholders' meeting in London of the Consolidated Copper and Gold Mining company. The property is situated at Bingham, Utah. According to Mr. Newhouse there are now 658,000 tons of ore worth $2,632,240 blocked out and a large area of ground yet unexplored.

The board of regents of the University of Utah recently made their biennial report to Governor Heber M. Wells. The report states that graduates of the institution are now admitted to advanced standing in eastern universities. There are extensive improvements of the school called for. The regents ask for appropriations from the legislature amounting to $264,514. This is to cover expenses for two years.

Hon. George W. Thatcher, a prominent citizen of Utah and one of the state's ablest business men, died at his home in Logan, December 23, 1902. Deceased was born in 1840 near Springfield, Illinois, and with his parents came to Utah in 1847. He took part in Indian warfare and rode in the noted "pony express." His later career was intimately connected with the development of Utah and the west. He helped to build railroads, organized banking and other business enterprises, and was prosperous and useful to the community.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JANUARY 15, 1903.

EDITORIAL.

THE LAW OF MOSES FULFILLED.

THE Apostle Paul made frequent reference to the "law" in his epistles to the Saints, and he strove to wean them from it. He declared "that by the deeds of the law there shall no flesh be justified" in the sight of the Lord, but all are "freely justified by his grace." These references to the law of Moses have unfortunately been wrested by people in modern times to mean the law of the Gospel. But Saint Paul was just as strict regarding the laws that Jesus taught, such as baptism and the laying on of hands (v. Acts 19), as he had formerly been regarding the laws of the Jewish religion. When he saw that the Hebrew converts were being weakened in their faith by the ordinances of the system that was fulfilled in Christ, he sought to sweep away the old law, so they would cease relying on it. He forbade the Galatians to practice circumcision, saying if they did so Christ would profit them nothing, and he wrote to the Romans regarding meats that "nothing is unclean of itself."

In this dispensation the Saints may be assured that they need not become "entangled again with the yoke of bondage." There are certain laws that come down to us from the early ages, such as the decalogue, that are just as binding now as they were when given. There are others such as the greater part of the book of Leviticus, for example the eleventh and twelveth chapters, that are not binding upon the Saints now. We may take suggestions if we wish concerning what flesh we shall eat from these commands to the children of Israel, but they are not given as commands to us.

The Nephites understood that the law only lasted until Jesus should come and they looked forward with rejoicing to His time. Nephi himself writes: "For we labour diligently to write, to persuade our children, and also our brethren, to believe in Christ and to be reconciled to God; for we know that it is by grace that we are saved *after all we can do.* And notwithstanding we believe in Christ, we keep the law of Moses, and look forward with steadfastness unto Christ, until the law shall be fulfilled" (II Nephi 25: 23, 24). When the Savior did come, the Nephites went out from under the law of Moses and were subject to the higher law of the Gospel.

At the great council at Jerusalem, when Paul and Barnabas came from their labors among the Gentiles to ask the Apostles and Elders concerning circumcision and other points in the old law, James rose up and declared what became the decision of the Church in this matter, that no other restrictions should be placed upon converts than that "they abstain from pollutions of idols,

and from fornication, and from things strangled and from blood" (Acts xv: 20). Although this word should be final until revoked by the Lord, there are many Christians who make no pretence of abstaining from blood. Blood foods are used very commonly in this land and on the continent in direct disobedience to this command. We believe that the Latter-day Saints everwhere abstain from blood foods. They should do so.

In this dispensation the Lord has revealed why the Apostle Paul forbade a believer to be united with an unbeliever unless the law of Moses should be done away among them, for the children if brought up in subjection to the law, rejected the Gospel of Christ and became unholy (Doc. and Cov. sec. 74).

We have received from the Lord in modern times a Word of Wisdom to provide for present needs in regard to food and drink. To this law the Saints are subject, and if they will obey it they will receive, according to promise, great blessings, both temporal and spiritual.

NEW EDITIONS OF THE BOOK OF MORMON.

No other book has done so much to convert people to the Gospel, since it was revealed from heaven to the youth Joseph Smith, as the Book of Mormon. The reason for this is apparent to anyone familiar with the book. It is singularly convincing to the reader that its contents are true, that Lehi, Nephi, Alma, Ammon, Helaman, Ether, Mormon and Moroni were real characters and that their trials, visions and experiences were not the production of man's imagination. When the belief is once established in the reader's mind that the book is true in itself, then he is forced to believe that it was brought forward in a miraculous way, for no other way has been suggested or can be, if the book is true. If Joseph really did find the plates and translate them by superhuman power, then he was a true Prophet of God and the work established through him is the true Gospel of Christ.

The Church has made great efforts to publish to the world these Scriptures, for they are truly Scriptures though not the only ones. Copies have been sent out in eleven languages, and in some of these many editions have been issued. Before us lie two beautiful copies that have recently been published, one in Berlin, *Das Buch Mormon*, the other in Copenhagen, *Mormons Bog*. In both very careful work is manifested. The older translations have been improved and the indexes have been enlarged. The Danish edition was prepared by President Anthon H. Lund and Elder Andrew Jenson, and printed in the Danish capital under Elder Jenson's direction. The alphabetical index has been carefully prepared. The new edition is rather large, being designed evidently for home use. The Latin letters and their liberal size gives a very pleasing appearance to the pages. The German translation was revised by Elder Marvin R. Porter and others, and the index, which precedes the text, is we believe the most extensive of any yet printed in any book of Mormon. Two other noticeable features are that at the top of each page a line tells the subject matter of the page, and at the margin at frequent intervals the year B.C. or A.D. is placed, so that the reader may know the year at which the things occur of which he is reading without making a computation. The German book is printed on extra thin paper, and is in convenient form for the missionaries to carry with them.

We hope that such a demand will arise for the new books that the present editions will be exhausted and the necessity for new ones arise.

THE PASSING OF SISTER ALEXANDER.

Sweet is the death of the Saints who die in the Lord. As the years of life roll by, days come to an end and hours vanish, the spirit slips quietly away and the body that contained it is but lifeless dust. The eyes that close on the darkness here open in a world of light and see friendly spirits waiting to guide the Saints to their abiding place. They are received with the same joy, infinitely multiplied, as is felt when loved ones on earth return to family and friends. The dangers are over; the future has no threat of disappointment or pain.

One of the oldest members of the Church, the oldest in this part of the world, passed on to her eternal rest during the closing days of the old year. This was Sister Sarah Alexander of the Norwich conference. She was born April 7, 1814, four days after the late President Snow first saw the light. In the bloom of young womanhood she heard the Gospel and in 1839, two years after it was first carried to this land, she was baptized in the river Ribble. This was the stream in which the first baptisms in England occurred.

What an experience she has had since then! Her sympathy went out to the persecuted Saints in Missouri, who were driven out of the state by mob-militia. She rejoiced that her people had found a refuge in Illinois and followed the rise of their beautiful city Nauvoo. With all the Saints she sorrowed at the murder that robbed the people of their leaders, Joseph and Hyrum Smith. She has watched the growth of the people in the Rocky Mountains and seen the prosperity and power that has come to them there. She has been in the Church during the presidency of the Prophet Joseph and of all his successors. Here in England she has lived from the time when the Church contained only a few members and has seen a multitude, filled with the spirit of gathering, leave their homes and go up to Zion. She was personally acquainted with the first Elders and with many of the great men who have since come to work in the ministry here. Through all the years Sister Alexander retained her testimony, and she died faithful to the Gospel. In life she suffered for the work of the Lord Jesus. Now she has gone to enjoy the fruits of obedience to Him, and they are wonderful indeed.

BRADFORD FESTIVAL.

In the great migration of the Saints from Illinois out into the wilderness and the wearisome march across the plains, the footsore, homeless wanderers were often cheered by an evening's entertainment of such quality as the camp afforded. The lurking Indian was often surprised and perhaps disarmed by hearing the strains of sweet music that came from some performer at the evening camp fire, or the songs that relieved the awful solitude of the plains. The monotony of the travel was broken, and the burdens were made easier to bear by such recreation. The Latter-day Saints have always appreciated the value of legitimate pleasure. Not only on the plains of western America, but in this and other countries they have been cheered in their toil and their life in an unfriendly world has been made more bearable by social gatherings

where those who are gifted in entertaining do what they can to please their friends.

The Mutual Improvement association at Bradford in the Leeds conference held a festival last week that proved very successful, and will doubtless increase the influence of that thriving organization. Saturday afternoon the Saints from the Bradford branch and other parts of the conference with many friends assembled in Temperance Hall and enjoyed a delightful "tea." Better even than the good things that the committee set before their guests was the opportunity of meeting friends and enjoying with them the cordial spirit that prevailed. In the evening a concert was given, and it was a musical treat. A number of those who took part in the excellent program were not members of the Church but friends who gave their services gratuitously. The committee should be congratulated for their efforts.

PREMIUMS FOR STAR WORKERS.

In the last STAR of Volume 64, it was stated that at the end of March of this year the names of the five most successful workers for the STAR in this mission will be published. It has now been decided to present to each of them a bound volume of last year's STAR as a token of appreciation for their work. The binding will be half calf and the name of the recipient will be printed on the back. Each conference president is expected to determine the five in his conference who have distributed the largest number of STARS during the first three months of this year. He will forward to this office the names and addresses and the number of STARS distributed by each. It can then be determined who the five are that have done the most successful work. A subscription will count for as many copies as there are weeks from the time it is secured until the end of the quarter. We urge the Saints to enter into this labor of securing subscribers for our journal whole-heartedly, and they will derive very great satisfaction from it. Meanwhile we shall await with interest to learn who are the five most successful friends of the STAR in the British mission.

ADVICE AGAINST DANCING.

THE enquiry has just been made whether a dance might be held as part of an evening's entertainment by the Saints. The enquirer intimates that such a practice has occurred in some of the branches. We agree with him that under proper conditions certain dances may form "a healthful, harmless recreation." As was stated in the STAR some time ago, this amusement may, however, become very harmful if indulged in where strangers may take part and disorder may creep in. The Elders are not permitted to dance, and we advise the Saints to make their amusements of such a nature that all may obtain equal enjoyment without fear of offending anyone. Many desire to bring friends and acquaintances to the entertainments of the Saints. There can be no objection to extending a general invitation if these consist of programs, concerts, lectures illustrated by stereopticon views or other innocent and refining means of making the evening enjoyable.

J. J. C.

THE steamship on which a company of Elders and Saints expected to sail

from Liverpool, January 22nd, has been delayed, and will not sail until January 29th.

SUBSCRIBERS who receive the STAR from the conference presidents should pay their dues to them. Some have sent the subscriptions to this office instead of to the conference headquarters. Where the STAR is received from this office direct, the payment of dues here will be accepted and appreciated.

RELEASE.—Elder John D. Hughes is honorably released from his labors in the London conference to return with the company sailing February, 1903.

DISTRICT MEETING AT BRADFORD.

A DISTRICT meeting was held at Bradford, Sunday, January 11, 1903, in the Temperance Hall, Leeds Road, at 2 and 6 p.m., President Franklin C. Moyle presiding. Special Sunday school services were held in the morning at 10:30, Sunday school workers and children of the conference uniting, at which the sacrament was administered.

In the afternoon after regular opening exercises of singing and prayer, President Moyle made a few opening remarks, referring to the necessity of our obedience to the laws of God, if we would be free and happy. Elder Edward A. Morgan called attention to the spirit of irreverence and discontent existing in the world to-day. The testimony of the divinity of the word of God comes only to those who diligently seek Him and search after righteousness. Sister Olive E. Clark felt to rejoice with those present in the knowledge of the Gospel. She encouraged all to be diligent in their endeavors to serve God and to rejoice in trials and persecution, putting their trust in God.

Elder Raymond H. Clayton sang, "The Heavenly Song."

Elder Joseph J. Cannon, of the Liverpool office, called attention to the lack of consistency between the creeds of men and the Bible, and the consequent lack of faith in religion on the part of many thinking men. He referred to the inequality of the children of God upon the earth. Some are born to wealth and pleasure; some to sin and misery; some to health and happiness, and others to sickness and affliction. He read the conversation of the Lord with Job (Job xxxviii: 1-7), and said that the knowledge of the pre-existence of our spirits gives an explanation of much of the differences in the human family. We all kept our first estate and were thus permitted to come upon the earth, to prove our worthiness to become the heirs of God and to dwell in His presence. The knowledge of pre-existence and of many other beautiful principles has been restored by modern revelation. Elder Cannon closed by relating the visitations of the Father and the Son, and of Peter, James and John to the Prophet Joseph Smith, and the conferring of the apostleship upon him.

In the evening Elder John S. Perkins addressed the audience. He referred to the words of the Savior to those who were wicked at heart, and of the distruction which is to befall those who oppose the work of God, The mission of the Latter-day Saint Elders is similar to that of John the Baptist, to cry unto the world "Repent for the Kingdom of Heaven is at hand." Sister

Jennie Woodward dwelt upon the authority which representatives of Christ should possess; that men should not take this honor unto themselves, but should be called of God as was Aaron. She read from Exodus and the Acts concerning the calling of Aaron, Joshua and Paul. The order of the Gospel is that men be called of God and ordained by those having authority.

Sister Olive E. Clark sang "The Promise of Life."

Elder Cannon spoke on the condition in which we should come unto God. We must keep the laws which have been established if we would please our Father. The baptism of water is followed by the baptism of the Spirit, which is conferred by the imposition of the hands by those in authority. God is jealous of his servants and will protect them when they are doing their duty. He read the prophecies contained in the books of Malachi and Revelations concerning the coming of the angels of God to the earth in the latter days bringing the Gospel of life and salvation.

RAYMOND H. CLAYTON, Clerk of Conference.

A PROPHETIC BLESSING.

BY ELDER ANDREW E. ANDERSON, PRESIDENT OF THE SUNDSVALL CONFERENCE, SWEDEN.

HAVING been called by the servants of the Lord to fill a mission in Scandinavia, the writer with a number of other Elders assembled on the fourteenth of May, 1901, in the Temple-annex at Salt Lake City, to be set apart and receive a missionary blessing. Elder Brigham H. Roberts laid his hands upon the writer's head and was led to say, among other things, the words given below. They were taken down in shorthand at the time.

"We bless you that you may have faith to find those whom the Spirit of the Lord shall prepare, that they may be made ready by dreams and visions of the night for your coming; for they shall bear witness to you, dear brother, that they have seen you and that they are prepared to receive you and the message that you are sent to deliver. And when this blessing is fulfilled unto you, dear brother, let it be a witness unto you that the Lord labors with His servants, and that this work is true, and that you have been called by divine appointment and authority to preach the Gospel, and know, dear brother, that this appointment and blessing was given unto you in your pre-existent estate, and that you are now in your course of fulfilling the foreordination that you received before you departed from the mansions of our Father."

The writer felt very thankful for the blessing he received under the hands of the priesthood, and though he knew that Elder Roberts was entitled to the gift of prophecy, yet he felt that he himself was unworthy of the promises made to him. He determined to go forward, however, and do his duty. Arriving in Copenhagen on the first day of summer, he was called by President Skanchy to labor in the Stockholm conference, and was sent by President Joseph J. Cannon to the Vermland branch. This was a new field with only a few Saints. It is an extensive country of woods and lakes, and lies along the Norwegian border.

Not very long after, an old letter that had come to President Cannon was

forwarded by him to us. It stated that there was a family at a certain place in Vermland that would be pleased to receive a call from Elders of the Church. The writer, in company of Elder Peter Sundwall, Jr., started out to find the family. It was a long journey, and we distributed tracts and did missionary work as we went. It was Sunday morning when we reached the neighborhood, and we were worn out and almost sick, for our journey had been a hard one. After some difficulty we found the place. We introduced ourselves to the man of the house and were very well received. We asked him the privilege of holding a meeting in his home. He said he thought we might, but as his wife was at church, he would not say for sure until she came home. At his invitation we went in and sat down, but we soon learned that this was something he could not do. He was so afflicted with rheumatism that he could not sit on a chair, but had to shift around all the time in an upright position, leaning against the wall for rest.

After a while his wife, entirely unaware that we had arrived, came back from church. As soon as she entered the home and saw us there, she clapped her hands together and exclaimed: "Glory be to God! Here are the two men that I saw in a vision while I slept, eighteen months ago." Then she told us we were just as she had seen us in her dream, the older man dark complexioned, the younger one light. She had also described us to many of her neighbors and they recognized us as the same men.

The family was prepared to receive us and our message. We held meetings at their home and left books for them to read. Violent opposition was roused against us in the neighborhood, but in spite of this the man and wife and three other members of the family at length applied for baptism. It was autumn by that time, and the water in the lakes and streams was cold. The people all said that it would kill our rheumatic friend to go into it for baptism, but he was determined that if necessary he would die before disobeying what he knew to be a commandment of the Lord. The baptism was accomplished safely, and after we had laid hands on them all and confirmed them members of the Church and conferred upon them the Holy Ghost, we anointed the sick brother with oil and prayed the Lord to heal him. Our prayer was answered. The man sat down in his chair the whole evening in comfort, and when he went to bed he slept until eight next morning, though for a long time past he had not been able to sleep, and sometimes not to remain in bed, after one o'clock in the morning.

The prophecy uttered by Elder Roberts was here literally fulfilled, and it was a strong testimony that the Lord is laboring with His servants, and that we are not sent out by the will and power of men, but by the will and power of God.

TEMPTATION IS COMMON TO MAN.

BY EVA WRIGHT.

We are prone to imagine that our temptations are peculiar, that other hearts are free from the secret burden weighing on our souls. Yet in no one has God made the human heart to carol only a thoughtless song of joy. The

responsibility of our moral being rests on us all. We cannot take the world as we should like, enjoying what it offers and passing by its sufferings and burdens with a light touch. We get involved in the deep questions of conscience and duty, and the sense of responsibility suffers no complete repose on the bosom of life. The more we know of what passes in the minds of others, and the more our friends disclose to us their secret consciousness, the more do we learn that no mortal is peculiar in his moral experience. We see that often beneath the smoothest outward life lie deep cares of the heart; and we learn that if we fall under our burdens we fall beneath temptations that are common to man. The existence of these temptations others may as little suspect in us as we do in them. We must bear the trials that are incident to humanity and take up our burdens in faith. If we are earnest and trifle not with temptation, God will support us with the same fidelity as in the past His providence has supported others as heavily laden as ourselves.

CURRENT EVENTS.

NEW PRIMATE CHOSEN.

The primacy in the Church of England has been filled, apparently to general satisfaction, by the appointment of Dr. Randall Thomas Davidson to be Archbishop of Canterbury. Dr. Davidson was, until made primate, the Bishop of Winchester. The appointment was, of course, made by Mr. Balfour, though in this case it was doubtless in agreement with the King's desire. It is an interesting fact that the prime minister of the nation has the sole responsibility for the appointment of the prelates of the Established Church. And yet the premier's position is determined only by his acceptability to the House of Commons, where Catholics and Non-conformists sit and wield a very important political power.

DR. LORENZ IN ENGLAND.

England is now being favored with a short visit from a very noted medical specialist, Dr. Adolf Lorenz. For four months the great Austrian surgeon has been traveling in the United States where he has performed scores of operations for congenital hip dislocation. Not infrequently children, mostly girls, are born with their hip bones out of joint and until Dr. Lorenz discovered that these could be replaced by a bloodless operation, the knife had to be used with very unsatisfactory results or the unfortunate person had to remain lame for life. The Doctor's visit to America was primarily to perform this operation on Lolita Armour, the little daughter of a Chicago millionaire. During his stay, however, he performed operations in many cities from New York to San Francisco. By his skillful methods the muscles are made pliable, the hip bones replaced in their sockets and then a plaster of paris cast is made to hold the bones in place until the muscles grow accustomed to holding them there unaided. Hundreds of surgeons saw the operations performed and in the future will probably be able to do it themselves. The doctors of Liverpool were favored with the same privilege of attending his clinics, and no doubt he will illustrate his operation also in London.

SOUTH AMERICAN SITUATION IMPROVING.

President Castro has empowered Mr. Bowen, United States minister at

Caracas, to represent the Venezuelan republic in reaching a settlement with the allies. The English, German and Italian ministers will meet Mr. Bowen in Washington, and it seems probable that agreement may be reached then without taking the matter to the Hague tribunal for arbitration. President Castro insists that the blockade, which still continues, be raised, and in this he has the moral support of Italy and the United States. Venezuelan trade is being terribly injured, and will be ruined, unless ships are allowed soon to land their cargoes at her ports. One fortunate thing is that the revolutionists are being defeated on every hand.

A THOUGHT.

In storm oft encompassed and radiance dark veiled,
With the triumph of races my mission and part,
I have souls at my waiting as worlds for their light,
Ay, broader than earth is the span of my flight,
And behold my abode—it is only a heart.

I speak not alone in the wonders of song,
In the passioned revealings of finger-pulsed strings,
Not alone in the symmetry graven of stone,
Nor hue burnished canvas, not there—not alone—
Yet these have I touched with the flame of my wings.

But the landscape may harbor a pestilent stain,
The mask waste to sand and the harpsichord rust,
Fruition of earth—passing embers of time,
Whilst the gates of infinitude open with mine,
And outlasting the stars I forever am Trust.

BERTHA E. ANDERSON.

DIED.

ALEXANDER.—At Mendham, Suffolk county, England, December 26th, 1902, Sarah Alexander, born April 7th, 1814, was probably the oldest member of the Church in England and died with a fervent testimony of the Gospel.—*Utah papers* please copy.

CONTENTS:

A Letter from the First Presidency ... 33
Growth of Catholicism 35
The Lord Will Preserve 36
Jewish Idea of Messiah 38
News of the Great West 39
Editorials:
The Law of Moses Fulfilled ... 40
New Editions of the Book of Mormon 41
The Passing of Sister Alexander ... 42
Bradford Festival 42
Premiums for STAR Workers ... 43
Advice Against Dancing 43
Editorial Notes 43
Release 44
District Meeting at Bradford 44
A Prophetic Blessing 45
Temptation is Common to Man... ... 46
Current Events 47
Poetry:
A Thought 48

EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.